

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 120.

The Principles of Nature.

THE NEW ORGANIZATION.

MR. EDITOR:

A copy of "The Charter and By-laws of the Society for the Diffusion of Spiritual Knowledge" having fallen into my hands, I beg leave, through your paper, to offer a few thoughts which have been suggested to my mind.

That some general concert of action among Spiritualists was desirable will be readily conceded; nor could there arise any great diversity of opinion with regard to the aims and objects to be pursued. With respect to organization, however, two distinct methods seemed indicated. There might be an *Order* or there might be a *Union*. It is not my purpose to determine which of these it is proper for any particular person to aid in forming, believing it best that "every man should be fully persuaded in his own mind" on this question, as on all others; but it is certainly important that people be not left to adopt the one for the other for the lack of a little frank and friendly explanation.

An *Order* grows out from an organized center, and originates in the movement of one mind, or combinations of a few minds. Its tendencies are to centralize all power and authority, and to sink the individual in the institution, giving back as a compensation for the loss of his individuality and manhood a fictitious importance as a "member." That all *Orders* are not transcripts of the one projected by Ignatius Loyola is owing to the lack of genius in their conception, and to the absence of suitable materials, rather than to any intrinsic distinction; for, with all, professedly high and benevolent objects are sought, through diverse but kindred methods.

A *Union* is a spontaneous concert of action of individuals to accomplish objects of mutual interest and concern. In it personal identity and responsibility are retained by all, and not, as in an *Order*, surrendered to a few. In a social, religious, political, or moral movement, the distinction remains, however material or refined the forces employed or objects sought. The one is a rule of force, the other of love. The one is in the sphere of power, the other of freedom, in whatever degree.

That the movement to which I refer should partake more of the character of an *Order* than a *Union* is not so much a matter of surprise, when it is called to mind that, notwithstanding its claim to nationality, there was no call for the organization circulated among the Spiritualists even of New York city. A significant fact connected with the absence of all preliminaries used in the inauguration of a movement of public importance, is the identity of dates to the acknowledgement of the charter, the election of officers, the letter of the secretary apprising the president of his election, and the president's reply to the same. I more fully appears, indeed, in the body of the by-laws, that the trustees and officers, several of whose names were certainly pressed into the service, were the only members, and have, in their capacities as committees, etc., control over the election of members, as well as over the election of succeeding officers and boards of trustees. The rule for admission is very stringent, requiring "a vote of five sixths" after the candidate for membership has passed the ordeal of the Committee on Admission, who are also trustees.

Of the twelve trustees, I find nine are of New York, and this probably explains why every member of the different committees is also resident of the same city, and why the same person figures in three or four distinct offices. In the ninth section it would seem that abundant power is bestowed on the trustees to perpetuate themselves in office; for the calling of the yearly or general meeting for the election of trustees, the precise date and place of the same, as well as the appointment of the inspectors who "shall be judges of such elections," is all at the discretion of the trustees. Members in arrears may also be suspended or expelled, the same as in beneficial orders or associations, and no person, however pure or spiritual, can be a member except on the payment of three dollars, and the yearly contribution of one dollar. As if it was apprehended there might be found some loophole through which popular sovereignty might effect an inroad, the thirty-second and concluding section, which I will quote entire, provides that "Propositions for adding to or altering these by-laws may be submitted in writing at any regular meeting of the trustees, and may be acted on at their next regular meeting; and if two thirds of the trustees present shall concur in the same, they shall become valid and binding as a part of the by-laws."

In looking over the lists of officers and committees, the fact that "men, whose education and whose genius have fitted them for the highest stations," are giving their adhesion to Spiritualism, is sufficiently apparent. It can no longer be said that "not many honorable are called," or that "God has chosen the foolish things of this world to confound the wise." It would have been gratifying to have found a sprinkling from the more useful classes of society, and less from the parasitical professions. Its chief and architect, however, should be gratefully recognized among a list engrossed by lawyers and merchants. Spiritualism certainly has increased with a growth unprecedented since the farmer, the fisherman, the carpenter, and laborer are

no longer needed to bear the banner of truth and work for its progress; when the axis of professional skill affords "protection" to the followers, who had thought it "gain" to toil and suffer persecution for the truth's sake! and who, indeed, in the hours which were really dark and trying, were so blissfully ignorant as not to know that they needed other protection than was afforded by the truth to which they were devoted, and the smiles of an approving conscience.

And has it indeed come to this? Is this the embodiment of Spiritualism, or the realization of its mission, whose heaven was to stir the depths of human depravity and ignorance, and heaven the whole lump, till the poor and oppressed, the sinner and the painted pharisee, should feel new life moving the inmost depths of being, and waking to joy and manlike dignity those who had falsely assumed a garb of respectable sanctity, as well as those who had deemed themselves beneath the care of man or God? An "Order" which ignores man and exalts his accidents, which reveres not the human soul, but only the position in church or state, which may have depended on numberless things besides personal merit, and which thrusts aside the real man and exhibits the external titles corrupt and decaying religious or political institutions have conferred, can only be an exponent of a system given by Spirits who still crave the application of their earthly titles, or assume those of Spirits who, while on earth, gave dignity to, but received none from, the feudal distinctions of a rude and barbarous age.

The practical gloss to this parade is really that the worthy President owes his election, not to the intrinsic virtue of the man, but to the circumstance of his having filled certain political offices; and the same may apply, indeed, to all. I can fancy the expression of friend Chase's countenance when he learns that the accident of his once being in the senate of his adopted State has been elevated to a Vice-Presidency of this national society!

This *Titlimania*, to coin a new expression, is lamentable enough when scrupulously confined to the use of titles legitimately possessed. But when an honest and useful mechanic has to be dressed up in the fashion of feudal or commercial heraldry in order to figure on the list of titled officials, the exhibition of weakness becomes painful and sickening; and I am sure that such pandering to the false and external notions and estimates of the world can be only attended by corresponding inversion of all spiritual and elevating knowledge given through such channels.

But though a sense of duty has caused me to speak thus plainly, no feeling of a personal character has moved me. With the general objects I most deeply sympathize, and to the motto, that "one sermon with the hand is worth a thousand with the lips," I heartily respond; but on matters of opinion and methods of action I recognize no right in any one to speak for me, nor for Spiritualists generally, until such power has been expressly delegated. As no such power has been delegated, or is claimed to have been, the utterance here set forth is entitled to all the respect and attention which is due to the individuals subscribing to the same, and nothing more. For all of them who are known to me I entertain a high respect, and, aside from this childish *peachment* for senseless dignities and worldly respectability, they are effectual laborers in the cause of human progress and spiritual enlightenment. Therein I bid them God-speed, though I may not be able to pronounce their Shibboleth, or secure or assume a political or social position entitling me to their regard.

WILLIAM MORRIS, August, 1854.

PUTNAM VS. THE SPIRITS.

BY R. H. BROWN.

On page 135 of *Putnam's Monthly*, for August, 1854, may be found an article headed "Spiritual Materialism." Of all the "funny" things which have ever been written, this is by far the "funniest" of all. The author exhibits a depth of ignorance and absurdity which is truly sublime. Of all the men who have ever written upon subjects of the true nature of which they knew nothing, this man is entitled to the credit of knowing the least. His readers are fairly overwhelmed with astonishment at his dignified and sedate folly. The profound and bottomless "Bottom," and the wise and dogmatic "Dogberry," have both been entirely eclipsed by our learned, and, we presume, clerical friend.* With what a complacent fury he proceeds to demolish Judge Edmunds, and with what a misty profundity he cogitates upon the nature and powers of the Spirit! With what precision he announces his intention at the outset, so that we may be forewarned of the total destruction which awaits us! "Let our position (says he) be distinctly understood. We intend to prove, if we can (prophetic modesty), First—that it is impossible that a Spirit should manifest itself physically."

He then proceeds to unroll the following elaborate and profound definition of a Spirit:

"A Spirit (i. e., a free, untrammelled, disembodied, pure
* Mr. Brown is doubtless mistaken in supposing that the author of the essay entitled "Spiritual Materialism" is a clergyman. We presume that the writer of the article under review is Henry James, a controversial essayist, well known and distinguished not only for his ability, but—so far as this subject is concerned—for his unfairness.—*Ed. TELEGRAPH.*

Spirit), by all the definitions of the schoolmen (with which he gives us to understand he is familiar), by all the traditions of mythology, by all the legends of superstition (there is no doubt that our learned friend is sufficiently imbued with these), and by the very necessity of language, IS (dogmatically) an *immaterial, unsubstantial being*, with intelligence and *power of locomotion, but destitute of tangibility*, or any analogy of composition with a material existence."

Now, "by all" the powers of common sense, if there is any person possessed of a comprehension sufficiently extensive to glean the shadow of an idea from this profound definition, let him stand forth and receive a crown.

Our learned friend, the Doctor—for we presume from his knowledge of the schoolmen that he must be a Doctor of Divinity at least—says that a Spirit is "immaterial," i. e., it has neither length, breadth, nor thickness, center or extremities. It is destitute of form; it has no color, and it is without size. It is also "non-substantial," i. e., it has no parts or distinction of parts; it is not composed of particles; it can not be increased or decreased in volume; it has no volume, and it can not be changed, expanded, or developed. But, notwithstanding all this, it is possessed of intelligence and powers of locomotion. Now will our friend tell us how locomotion is possible to that which has no form or size. Locomotion implies a change of place, but that which has no size or form, shape or dimensions, can not be said to occupy any place, for if it takes up any space it must possess some form and size. How, then, can any immaterial thing change its place, or how can it possess locomotion?

Again, if our learned friend's definition be correct, spirit "is made of very penetrable stuff." For that which has no extensive form, size, parts, or particles, can not be impenetrable, and can afford no obstruction to matter. Thus we see that a soul and a brickbat may occupy the same place at the same time.

But why does our learned friend repose satisfied with simply announcing his definition of a Spirit? Why does he not prove it correct? It forms the chief cornerstone upon which all his mysterious cogitations rest. He should have demonstrated his premises, for his readers may be inclined to deny, at least doubt, that a Spirit is "an immaterial, non-substantial being, possessed of locomotion." Peradventure "all the schoolmen" may be mistaken. The history of the past should have taught the learned Doctor that "all the schoolmen" are not infallible. There was a time when "all the schoolmen" insisted that the world was flat, with the garden of Eden in the middle.

How long is it since "all the schoolmen" taught the dogma of "infant damnation!" and what a foolish blunder it was when "all the schoolmen" declared that the sun, with all the stars, sailed around the earth every twenty-four hours!

But, says our learned friend, all the "traditions of mythology," and "all the legends of superstition," teach that the soul is "immaterial and non-substantial." That the Doctor should have quoted the "traditions of mythology" and the "legends of superstition" as authority, is not to be wondered at, but we are certain that none of his readers will for a moment admit that the mythology of the past or the superstition of the vulgar are a safe foundation upon which to build philosophy or science.

The "traditions of mythology" seem to have taken pretty firm possession of our learned friend's mind, and we advise him, with the kindest intention to benefit him, to cast out the demon and knock off the fetters which those "traditions" impose upon his soul. Then he may be enabled to see the great light which has "sprung forth in the midst of darkness," and become a partaker with us in the sublime truths of immortality. We are willing, however, for the purposes of this reply, to accept the "traditions of mythology" and the "legends of superstition" as authority, for they will conclusively show what modern science has demonstrated, to wit, the reality and truth of spiritual intercourse.

That "the necessity of language" requires us to define a Spirit as an "immaterial, non-substantial being" is denied. The exact reverse is true. If the terms immaterial and non-substantial have any meaning at all, it is a purely negative meaning, and they imply absolute "nonentity."

A definition of a thing, strictly speaking, such a description of it as will at once convey to the mind a pure, unmixed, and clear idea of the thing described. Therefore we can only define Spirit by describing it as *something*. If it exist at all, it must be something, and if it is something, it must have a substantial entity. No man can for a moment conceive of any thing existing which has neither shape nor substance, without parts or distinction of parts, therefore the words, "a Spirit is an immaterial, non-substantial being," do not convey the shadow of an idea to the mind. The "necessity of language," therefore, does not demand any such definition of a Spirit, but exactly the reverse. Spirit is material in essence. Matter is at best a vague and unsatisfactory term. It is a word which has no definite signification. It is a noun which does not describe any particular thing or class of things. Earth, rocks, crystals, flesh, bone, water, air, gas, light, heat, electricity, magnetism, galvanism, the vital fluid, and the "odde force," are

all included in the term matter, and yet things of more diverse form, size, color, density, appearance, powers, and properties can not be imagined. It is hoped, therefore, that no one will feel shocked if we include mind as being also within the expanded scope of that most vague and boundless of all terms—matter. The term matter, as comprehensive as God's universe, embraces all things that exist. We who contend that Spirit is material in essence, are, therefore, only contending for its existence, and those who say that Spirit is "immaterial and non-substantial" in effect deny that there is any such thing as Spirit.

To say, in the language of the learned Doctor, that "Spirits find no obstacle in high walls and closed doors," or that "a ghost can not be shut up in stone walls," does not conclude the absolute immateriality of Spirit. Far from it, for heat and electricity pass with ease through the most solid substances, and were Spirit no more refined than these, it could still walk through a granite wall and fly through the axis of a planet.

The greater part of our friend's article may be thus condensed:

First.—A Spirit is immaterial.

Second.—That which is immaterial can not act on that which is material.

(This is equivalent to saying that "nothing" can not act on something.)

Third.—Therefore Spirits can not produce physical manifestations.

Now, as he does not prove that Spirit is immaterial, or even make the attempt to prove it, of course all which follows the first proposition is mere assertion. The Doctor might have saved himself much fruitless effort. If he had persuaded his friend Mr. Putnam to have printed in large capitals these words, "SPIRITS CAN NOT PRODUCE PHYSICAL MANIFESTATIONS," and then have rested from his labors, it would have answered the same purpose, and his demonstration would have been just as perfect as it now is. You may search his whole article through in vain for the proof of his first two propositions. He tells us that "all the schoolmen" affirm that Spirits are immaterial, and that "mythology and superstition" agree with the schoolmen, but there he passes. He does not even make an attempt to prove that "all the schoolmen," the traditions of mythology, and the "legends of superstition" are correct, and until he does prove them correct, the whole of his own profound effusion, which rests thereon, is no better than a mass of brazen-faced assertions.

Our learned and clerical friend in continuation says (in substance): "Even if a Spirit should enter into a table, would it go?" Certainly not; for "it has neither muscles nor joints." This is, we are happy to say, perfectly true, and reflects great credit upon the Doctor's sagacity. We apprehend that all the people will arise and say amen to it. There is not a Spiritualist from Maine to Georgia, from Paris to New York, who will deny it, simply because not one of them for a moment believes that a Spirit ever did, or ever could, enter into a table. The Spirits move a table just as we do a train of cars or a windmill, i. e., by taking advantage of certain invisible and powerful forces and applying the unseen and omnipotent laws of Nature to the production of motion. Nor do we affirm that Spirits ever possess the media, i. e., in the sense of "going into them," and using their organs as they use them. When Spirits act upon media to make them write or speak, or tip a table by the involuntary muscular contraction of the medium's arm, they do it by means of the magnetic or odic force.

The writer of this reply has frequently magnetized persons, and then by the silent, unspoken action of his own will, at a distance, and without physical contact, forced the subject to act according to the writer's volition, and contrary to his own, thus suspending for a time the freedom of the subject, and destroying his identity by uniting it with that of another. Science tells us that this is done by the power of the will, and is a result of an attribute of the soul. Spiritualism affirms that this attribute of the soul, like those of reason or benevolence, being part of the soul, survives with the soul, and remains after the destruction of the body, and consequently that Spirits out of the form can and do gain a magnetic control over certain susceptible persons, and thus cause them to write and speak as they may will them to write and speak. It will be seen that this does not apply to table-writing, except in cases where the table is moved by the involuntary muscular exertion of the medium. When large bodies are moved without physical human agency other invisible forces are employed, and the Spirits act in perfect obedience to the laws of Nature, and perform all things according to the rules of science. For communication is a science which Spirits have to acquire before they can speak to us. It must be studied by them, just as telegraphing has to be studied by the operators on Morse's line before they can work the wires.

The Spirits take advantage of natural laws just as we do when we seek to accomplish any thing otherwise impossible, and by so doing are enabled to freely produce physical manifestations. If our friend will but give up the now exploded "definitions of the schoolmen" he will be able to understand how this is accomplished. All the powers of nature, and all

the ultimate causes of motion, are secret, invisible, and, to human appreciation, imponderable. Spirits, by reason of their extreme refinement and the subtilty of their organization, are brought into much more intimate relations with the secret and invisible forces of nature, and thus are enabled to produce effects far beyond our reach.

It is absurd for the Doctor to assert that the media, in all cases, move the tables, either involuntarily or otherwise, for thousands of persons, including the writer, have seen tables moved, various heavy bodies, and even the human form, raised into the air, without any physical contact or "laying on of hands" whatever. If the writer in *Putnam's Magazine* has never seen these things, it proves just what his article does, to wit, that he has never sufficiently investigated this subject. We are sorry for him, and trust that he will at once set himself about seeking for the truth by practical experiment and patient observation—a course which will much more tend to win him the approbation of persons of common sense than writing crude and illogical articles upon a subject concerning the real nature of which he is profoundly ignorant.

We now come to examine the latter part of his article, in which he strives to show that Spiritualism is opposed to the Bible. Now, even though it is opposed to the Bible, that in itself is no proof that the Spirits do not and can not communicate. For we do not know of any reason why Spirits have not the same perfect right to deny certain portions of Holy Writ that the Doctor has. It certainly would not be logical for us to attempt to prove that the Doctor did not write the article entitled "Spiritual Materialism" because he therein denies some of the teachings of the Bible as we understand them. That Spiritualism is not opposed to true Christianity has been already demonstrated by others; we will, therefore, content ourselves with retorting upon our learned friend the charge of infidelity to inspiration. Nor in so doing will it be necessary for us to discuss any of the dogmas of the creeds, for

First.—He denies the possibility of spiritual possession. He tells us that it is impossible for a Spirit, good or bad, to speak through a medium, or manifest itself outwardly.

The Bible is full of instances to the contrary. See Mark i. 23, 24, 25, 26; also, Mark iii. 7 to 12.

Second.—He denies a spiritual body. The Bible clearly teaches a spiritual body. See 1st Cor. xv. Says Paul, "There is a natural body, and there is a spiritual body," verse 44. Now Paul (as the Doctor believes, if he is honest) was inspired. Did he not, then, know whether there was a spiritual body or not?

Third.—He denies that Spirits can produce physical effects. The Bible tells us that they can. See Acts xiv. 26; also, Acts v. 19. "But the angel of the Lord by night opened the prison doors and brought them forth." Also, Acts xii. 7 to 12; also, Matt. xxvii. 2. From which it appears that Spirits have the power to open doors, unlock iron gates, knock off and break chains, and move large and heavy masses of stone.

That it is possible for Spirits to communicate and to produce physical effects, no one who believes in the Bible can deny.

Had our friend the Doctor admitted the power, but denied that it was now exercised, he would not have been caught in this dilemma. But no! his ambition was to prove the absolute impossibility of Spirits to communicate or produce physical demonstrations, and in so doing he has arrayed himself in opposition to the plain statements of the venerable and sacred volume which he falsely accuses us of disregarding.

We prove the possibility and probability of the wonders recorded in the Bible by pointing to like occurrences in our day. The Doctor seeks to shake our confidence in the sacred narrative by attempting to prove such things impossible. Who, then, is the infidel?

The present age presents a curious spectacle. The learned Doctors of Divinity, and "all the (orthodox) schoolmen," are laboring day and night to prove the absolute impossibility of spiritual existence, spiritual intervention, and spiritual intercourse, and all the so-called *infidels* are earnestly insisting not only upon the possibility, but the actual existence of these things.

There are many other notions advanced by the Doctor of which we should be pleased to speak, but the already too great length of this article admonishes us to hasten to a close. We would like to say a few words on the Doctor's pet idea, that the power which moves a thing must be more dense than the thing moved. For we can glean no other idea from the following: "If these pretentious *animals* have the power to grasp and confine a material force, they must have an organization a little more dense than the form itself."

Tell us, Doctor, what is the distinction between a *power* and a *force*, and what do you mean by a power grasping a force? A Spirit, we believe, has powers, but that in order for a Spirit to apply another power for the purpose of obtaining external motion it is necessary for the Spirit to be more dense than the power which it applies, we deny. Our denial is at least as good as his assertion. For this position, like all his others, is left without even an attempt to prove it.

But we must close, and in conclusion we will say, that we

Perhaps it is unnecessary to specify this mistake now, as very few readers would be likely to recur to them in his articles as articulated. We shall endeavor to guard against the recurrence of inaccuracies in the future.

Interesting Miscellany.

LIGHT GIVES BEAUTY AND FREEDOM.

The following, somewhat modified from the original in measure, embodies the substance of a poetical communication forwarded to us by our esteemed spiritual brother, S. P. Tyler, of Salisbury, Madison County, New York, through whom it purports to have been dictated by a Spirit detached from the mortal sphere. As our brother has given his communication as a title, we have ventured to place one at its head.

There is a silent stream, which, free and vast,
Flows ever onward in the sea of human thought,
Where it is not for the barriers which hold the human mind
From time to time these barriers are unloosed,
And the flood itself starts into life anew—
A newness of life that marks the progress of the mind,
As it flows on, unobscured, like the march of time,
With no restraining barriers to unloose.
The darkened domain of the forest of mind
Need to be transplanted, and forced into new,
For when timber is felled and ground,
It is applied to its use and tried as for fire,
And its value enhanced for use or for sale.
Though for ages it stands in the forest alone,
It gains strength, as though there in a garden enclosed
Soft air from the distant forests were wafted,
And the tree reaches forth its leafy pride from its place,
And feels, "O, how the darkness, the sun's scattered rays,
And the air and the sun give it portions of beauty.
So the mind, from the darkness of bondage, forth reaches,
And catches the light that shall waken a new life.
Oh, ye who enjoy the full light of freedom,
On whom much wisdom is shining, what think ye?
We're yours to be shared and shared in darkness,
Would ye wish not the breath of such wisdom and sunlight?
Then give of your light to those sitting in darkness;
There are those who stand like trees in dark forests,
Waiting the light that shall waken a new life.
Be ye the soft air and sunshine, to gladden
And lift up their branches to beauty and freedom,
Till they for God's temple are fitted and fashioned.

A MISCHIEVOUS SPIRIT.

The following lines were originally communicated to the world by the Spirit of the Times. That Spirit is just now invariable from our standpoint, though it has several times appeared to us in broad daylight, and may do so again if it pleases. We strongly suspect that there is some mischief in the Spirit, notwithstanding he seems to be governed by the law of love, entertains progressive ideas, and is in favor of the union.—ED. TELEGRAPH.

ARRIVING AT THE ULTIMATE.

He struggled to his feet. She struggled the same
To prevent him, so bold and undaunted,
Not a smile by lighting, he heard her exclaim,
"Advance, sir!" and off he advanced.
But when he returned, with the fabled laugh,
Showing clearly that he was amused,
And threatened by main force to carry her off,
She cried, "Don't!" and the poor fellow doted.
When he nearly approached and got down at her feet,
Praying him to be before he had reached,
That she would forgive him, and try to be sweet,
And said, "Can't you?" the dear girl resented.
Then softly he whispered, "How could you do so?
I certainly thought I was fitted;
But come then with me, to the person we'll go;
Say, with thou, my dear?" and she smiled.
Then gently he took her to see her new home—
A chalet by no means unadorned—
"See, here we can live with no longing to roam,"
He said, "don't you?" the dear girl smiled.

DARK DAYS.

In the year 858, before the earthquake of Ninewa, the darkness was very dense from two to three hours. Two years afterward, in all the provinces of the Roman empire, there was obscurity from early dawn to noon. The stars were visible, and its duration precluded the idea of a solar eclipse. At the return of light, the sun appeared first in a crescent form, then half its face was seen, and was gradually reduced to its whole visible disk. In 109 the stars were seen by day at Rome. About 559 the sun was observed for 14 months, so that very little of his light was seen. In 567 the darkness prevailed from 3 p. m. till night, that nobody could be seen. In 620 half the sun's disk was observed for 8 months. In 732 he was again darkened, and people were generally terrified. In 954 Palestine was in darkness for two months, the sun having lost its brightness. The heavens were then opened in flames by strong flashes of lightning, when there was suddenly bright sunlight. September 21st, 1091, the sun was darkened for three hours. February 28th, 1295, for six hours complete darkness turned the day into night. In 1241, on Michaelmas day, the stars were visible at 3 p. m. In 1547, April 22, 24, 25, three days, the sun was so obscured that many stars were visible at once. This says Humboldt in "Cosmos." If we come, about to our own time, to say 15th, 1760, history and tradition assert the occurrence of a remarkable day prevailing over New England, at least, and considerably in some other places. It came on between 10 and 11 a. m., and continued until midnight, growing gradually darker and darker, even till 11 at night. Candles and lamps were lighted for the people to see to dine and to perform work about the house. There became requisite before 12 o'clock, a. m. In the evening, so dense was it, that farmers could scarcely, even with the aid of a lantern, grasp their way to the barn to take care of the cattle. The birds retired to their nests at 11 a. m., and the day was converted into night.

A CELESTIAL VISION.

I forward you a splendid spiritual manifestation which has of late been presented to my interior sight.
A band of spirits requested me, not long since, to retire to my apartment, soon after twilight, without any light. I accordingly obeyed their request, and soon after I entered, the spirits informed me that they would illuminate my room. This I was very glad to hear, for it was quite dark. I sat in silence for a moment, then, at a mental request, my room was immediately illuminated with more brilliancy than any gas-light. It remained for some time. Then the illuminating substance commenced to combine. It seemed to wind and twine, and dash very rapidly until combination was completed.
Then the glowing luminous concentrated itself upon the north side of the wall. The spirits then told me the concentrated mass of light should take any form at my mental bidding. So I requested it to assume the form of the personage of Christ, and immediately it appeared in the full stature of a gentleman robed in white, with his face toward the East. Then I requested it, mentally, to face the West, and immediately it did so. Then it seemed to say, I will return to my Father's house. It then gradually ascended in its beauty and glory until all was dark.
Friends and readers, I have not language to describe the beauty, the grandeur, the glory and brilliancy of this heavenly scenery. But, nevertheless, it is true, without exaggeration or deception, for I well know that there was nothing that could have produced this illumination and heavenly appearance except the power from on high. It was far brighter than the moon-day sun.
NEW YORK, N. Y.,
Zachariah, Oct. 11, 1864.

Farmer's Department.

AGRICULTURAL EDUCATION.

The present anxious inquiry for knowledge on agricultural topics expresses that of every period in our history. It betokens the existence of a race which must be supplied with both physical and intellectual. The necessities of being, and the constant desire for the future with which nature rewards the diligent husbandman, demand that we should know more of the principles which govern the operations of the farm. For it is only by knowing these principles that ultimate success will be obtained. In vain may the farmer, who claims to be guided only by experience, decline against knowledge and repudiate all "science." We see too plainly that although he may be enabled to obtain a living by hard and long-continued labor, yet it merely results from accidentally cooperating with nature's laws; and that today he may produce some crop which is highly conducive to the prosperity of his crops, and to-morrow, with the same good intention, do that which may counter to nature's law, and thus through mere ignorance deprive himself of the benefits to be derived from a knowledge of those laws which come into play in the physiological development of vegetation. Ask him why he plows but five or six inches in depth, or, in fact, why he plows at all? Ask him why he leaves the clay turned off spring breaks upon him? He does not know that the action of air, water, and heat prepare food for succeeding crops, nor does he know that deep plowing is favorable to increase of crop, and prevention of ill effects from drought. He only knows that corn planted by the moon, according to his father and great-grandfather's practice, will do better than when planted at other times, and a few things he has learned by experience—an imaginary something, which he hugs with the most tender regard, for fear of destruction from the innovation of modern times. If he does see a "which he does not consider to be nature," he applies it in a careless, ignorant manner, working entirely in the dark, and anxiously awaiting the result. As to grass, super-phosphate, and improved super-phosphate of lime, he shakes his head, and cries humbug; whereas the man of education—no matter whether it is obtained from books or men—the man who understands nature's laws, can easily furnish probable results, and arrive at just conclusions. The latter, if judicious, will not only derive more pecuniary profit from the pursuit of agriculture, but he will have taken a stand far higher than the man who depends on accident alone for success.

How is it that the farmer who repudiates all "science"—knowledge reduced to practice—and leaves upon partial experience as his only guide, how is it that he may leave his home for a distant place and be transported thither in an incredibly short space of time? How does it happen that he may be enabled to send his thoughts with the velocity of lightning? How is he supplied with clothing, with costly fabrics, with luxuries from foreign countries at a comparatively trifling cost? In short, to what does he owe all the improvements of the day? To the plowing machine which he depends on for individual experience to guide him? No! he, all, are indebted to those enlightened mechanics who are determined to understand nature's law, and to advantage by principles coming into play in their respective departments. Who are our great mechanics? They are those who study to know cause. Be they men of letters, or men of close observation and intense well-directed thought, they will ever be found at the head of their craft. Who are our most prominent merchants and traders? Those who study the principles of business.

Who the greatest lawyers, judges, and statesmen, but those who look deeply into the science of government, and discover the springs of action? All these facts speak of the immense strides the world is now making—of the betterment of conditions, physical and intellectual, and shall not the farmer join in this progress? Shall he, of all others, not be benefited? He who took to produce from the grand laboratory of nature, sustenance for himself and follows—does he not live, as it were, closer to nature, and why should he not advantage by understanding the principles governing his operations? Why does he not endeavor to discover the key which shall unlock the secret chambers of nature, and bid his inmates "come forth, form yourselves into shapes and substances, which shall counter to the necessities, gratify the palate, and please the eye of man?"

The farmer lacks not intellect, lacks not ingenuity, but he too often, alas! neglects to educate himself in that which is continually before and around him. If he would not be imposed upon by dearest humbug, let him enlighten himself, and above all, give his children such elementary knowledge of the workings of nature's law as shall infuse in them a love of their occupation, thus preventing the desire of engaging in other pursuits on the plea of congeniality and fitness from ever finding a resting place in their bosoms.

We hold the opinion that agricultural education, or a familiarity with principles of agriculture, should be generally diffused. The plan of creating and sustaining expensive and costly colleges for the education of farmers we deem injudicious, as it will not answer the end proposed. But the introduction of good elementary works on the science of agriculture into common schools, will work out wholesome results. For if a boy once knows why his father plows, how soils are formed, the composition of plants and animals, and the results of their decomposition, he will not stop there, but in his desire to know more will pursue his investigations by the collation of knowledge obtained by others, and by observation of facts which daily occur.

In order to diffuse knowledge on agricultural topics more generally, and in such a manner as to come within the range of the class who most require it, each State should appoint one or more lecturers, whose duty it should be to deliver a course of lectures in a simple, instructive style in the county town of each county in the State, and to collate the most recent improvements, and lay the particulars before the farming community.

If an individual in a remote portion of a township is enabled by superior culture to grow wheat to a hundred bushels of corn per acre, and other crops in proportion, it should be the duty of the lecturer appointed by the State to ascertain the methods pursued, the reason of their success, and then communicate the fact to others, so that they too may increase their crops. No farmer can afford to raise forty bushels of corn per acre when it is possible to increase it to seventy five or eighty. No farmer can afford to plow but six inches in depth without subsoiling, and thus suffer the effects of drought. No farmer can afford to expose manures in an open yard to the wasting influences of sun, rain, and air. Our soils are deteriorating too rapidly, our population increasing in so great a degree that we are compelled to seek knowledge of ways and means to renovate the one and feed the other. The necessities of the time demand an agricultural education. Farmers—yes, citizen's sons! must have, ay, will have opportunities whereby they may receive the knowledge they so long to gain.

Farmers will no longer exhibit to the appropriation of the money of the State, the larger share of which comes from their pockets, to the fostering of literary institutions, the liberal and mechanic arts alone, but will demand that a portion, such a portion as is due to the immensity and dignity of their calling, shall be appropriated to advance them in knowledge.

PRESERVATION OF FRUITS.

Many new methods have been invented within the last few years for the preservation of fruits. Among these we would name the following:

Strawberries, Pine Apples, Raspberries, and many other small fruits, may be preserved without any loss of their original fruit flavor, by the sun's heat alone. When strawberries and other delicate fruits are cooked with sugar, by fire-heat, the aroma which is resident on the surface of the berries, and is of a very volatile character, soon passes off, and the preserve, as they are called, are simply an admixture of the acid and fixed oils with sugar, bearing a very slight resemblance, if any, to the original taste of the fruit. All the advantages to be derived from the use of the sugar may be avoided, without the assistance of fire-heat.

Place the strawberries, or other fruits, on shallow dishes, covering them entirely with finely pulverized sugar, using the same quantity as would be required to preserve them in the ordinary way. Expose these dishes on a metallic roof, or any other exposed position, to the full action of the sun, for a few days, removing within doors during dull weather, nights, etc. The juice of the fruit as it exudes, will become saturated with the sugar, and when the whole quantity has passed into a syrup, the results may be preserved in jars, and will be found to resemble the original flavor of the fruit much more closely than by the old method.—Working Farmer.

MINISTERING SPIRITS.

The reunion of parents and children to heaven, as well as of other friends, is a cheering and delightful thought; and the idea that our departed friends may sometimes be seen, or wait to welcome us on the borders of the spirit-land, is well calculated to impress the mind.

A little girl in a family of my acquaintance—a lovely and precious child—lost her mother at an age too early to feel for the loved features in her remembrance. She was as frail as a butterfly, and as the bud of her heart unfolded, it seemed as if with her mother's prayers to turn into reality heavenward. The weak, convalescent, and prayer-loving child was the cherished one of the bereaved family. She would lie upon the lap of her friend, who took a mother's kind care of her, and whispering to her, she would say, "Now tell me about mamma." And when the old tale had been repeated, she would ask, "Take me into the parlor, I want to see my mamma." The reply was never refused, and the affectionate child would lie for hours contentedly gazing on her mother's portrait. Not—

She and was the grave, and weakly,
Laying all her pain to naught,
That to them she still gave cheer,
As the first love gives never.

The hour came at last, and neighbors assembled to see the child die. The dew of death was already on the flower, as the life was going down. The little child lay peacefully—spasmodically—"Do you know me, dearest?" asked close to her ear the voice that was dearest, but awake no answer.

All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids fluttered open, the lips parted, the wax, ending hands flew up in the little one's last impulsive effort as she looked piercingly into the face above.

"Mother!" she cried, with surprise and transport in her tone, and with that breath, into her mother's bosom she passed.—Louisiana State Republican.

Lower.—At the depth of seven hundred and twenty feet through sea water, according to Bangor, light comes to be transmitted, and probably at three times that depth there is perpetual darkness. Only one hundred thousandths part of the refraction rays of the sun can penetrate below forty-seven fathoms. The depths of the ocean are consequently involved in total darkness.

Rev. F. M. HAYWOOD was recently put on trial, found guilty, it is said, of heresy, and expelled from the Baptist Church in Marietta, Ga., because he would neither assert nor deny that God foreknew all things. The Rev. gentleman said in his defense that he could find no passage in Scripture which taught this doctrine, and he had no opinion therefore on the subject.—Pittsburg Journal.

THERE are in the United States 2,500,000 farmers, 100,000 merchants, 40,000 physicians, 24,000 lawyers, 50,000 teachers, 27,000 clergymen, 70,000 mariners, 10,000 fishermen, and 10,000 State and federal officers.

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